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ABSTRACT

This paper discusses tc what extent during the past eight to ten years the student bodies of accredited library schcols have changed frcm the predominantly white demcgraphic characteristic. Its principal focus is upon the financial, educaticral, psychoscclal, and cultural barriers involved in higher educaticn fcr Black, Mexican, Native, and Asian American minority students. It also briefly discusses concerns specifically related tc Canadian library schools and the education of foreign students in American library schools. Even though a number of schccls have undertaken effective recruitment programs and there are more ncn-white librarians, it appears as though the progress made tc-date has been the result of one-time efforts supported by dcllars cutside the regular budget; at present, there is little indicaticn that racial diversity is a priority in graduate library educaticr. The majcr prchlems that must be overccme to increase minority enrcllments include: (1) the profession's obsession with high education standards, such as GRE scores and grade point averages, as the primary prerequisites for admissicn to graduate school; (2) ill-defined and unarticulated recruitment and admissicn pclicies with respect tc minority enrollments; and (3) curriculum ccntent which currently dces not emphasize intercultural communication and minority grcup ccncerns. A selected bibliography cn minority higher educaticn and librarianship is appended. (Author/JPF)

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CELEBRATING DIVERSITY: A REPORT ON AND PLEA FOR MULTI-CULTURAL GRADUATE LIBRARY EDUCATION

by
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INTRODUCTION

In the United States, almost everyone knows that a librarian is a middle-aged, white woman. Two times out of ten she'll be a man and once every twelve or thirteen times she'll be other than white, but chances are she's white. Few other occupations are more middle aged, more female and/or more white.[1] The major purpose of this paper is to discover to what extent, during the past eight to ten years, the student bodies of accredited library schools have changed from the predominatly white demographic characteristic. It's principal focus is upon the activities and problems involved in higher education for U.S. minority students, but it also briefly discusses concerns specifically related to Canadian library schools and the education of foreign students in American library schools. What is discovered is on the one hand heartening, for a number of schools have undertaken effective recruitment programs and there are now more non-white librarians. For example, in 1969 there were only 156 black and 32 Spanish heritage students enrolled in accredited library schools,[2] while in 1975 there were 338 black and 72 Spanish heritage graduates of accredited library schools.[3] On the other hand, there is cause for despair, because, for the most part, the progress has been the result of one-time efforts supported by dollars from outside of the library schools' regular budgets. There is, in fact, little indication that racial diversity is indeed a priority in graduate library education. With the myriad of other problems facing the schools, problems such as altering curricula, providing continuing education programs, encouraging faculty to do research, to name but a few, and considering that it is truly an Herculean task to recruit and finance students other than those who select themselves, it is not at all suprising that student bodies remain predominatly white. Although understandable, the bottom line still amounts to institutional racism.

During the summer of 1971 at an American Library Association (ALA) preconference on the recruitment of minorities into the profession, much of the conversation naturally centered on library education. What was said then is still valid:

> Library schools should be charged with the responsibility of changing the racial and ethnic mix of their student bodies to be more representative of the population which their graduates serve.[4]
>
> What this profession needs is commitment to the recruitment of minorities. Until we have this commitment, backed up by money, we only play the game of institutional racism.[5]

The money is shrinking and what commitment there was in the early 1970's is waning. The crisis is still with us, now rather more acute than it was then.

MINORITY EDUCATION IN THE U.S.

As context, it is important for library educators to become familiar with the history of minority education in general and more specifically with post-secondary undergraduate education because of the requirement for Master of Library Science degree candidates to hold the baccalaureate degree. Further, it is useful to be conversant with the experience of other graduate programs, especially professional ones, with regard to minority participation. To that end, the following information is presented.

> Since its earliest beginnings, the American public school system has been deeply committed to the maintenance of racial and ethnic barriers. Higher education, both public and private, shared this outlook.[6]

So states Meyer Weinberg, Director of the Center for Equal Education, Northwestern University and Professor of History, City Colleges of Chicago, in his 1977 book on the history of the educational experience of black, Mexican American, Native American and Puerto Rican children in the United States.

Even the most noted defenders of public education in America, John Dewey and Horace Mann, remained silent on the subject of minority participation in public schools. The pattern of discrimination against minorities was national and is reflected clearly, not just by circumstance and neglect, but by statutory exclusion and/or statutory separateness. The exculsionary pattern was developed for elementary and secondary education in the North and its transfer to the south was facilitated in part by the development of the National Education Association. There is really no room for argument; the evidence is abundant and clear. There is prodigious writing and discussion about why and how such blatant discrimination can develop in a society which claims to value equality of opportunity. This great mass of writing, unfortunately, has become a base of evidence for explaining away its reality. (Sometimes it is forgotten that knowing why and how something has occured does not change the fact of its occurence.) Although W.E.B. DuBois and Carter G. Woodson graduated from Harvard, Harvard never invited DuBois to deliver a lecture, and the Washington, D.C. Harvard Club refused Woodson membership when it was discovered he was black. Horace Mann Bond's The Education of the Negro in the American Social Order was published in 1934, but even though now reprinted, it is rarely cited and is generally excluded from teaching outside of black universities. Martha E. Layman wrote a history of American Indian education for her doctoral dissertation at the University of Minnesota in 1942, but it was never published and to date no general history of Mexican American or Puerto Rican education has been written.

The United States appears to be driven from within its social fabric to deny cultural distinctiveness. This is perhaps the heritage of the early colonists who desperately wanted to make Americans of anyone who lived in America, even English persons. All persons were to deny their cultural heritage and become American. Laws were passed denying persons the right

to instruct children in languages other than English, Assimilate or be excluded was the base of the social order. Although rapid assimilation was difficult for some nationalities and religious groups, it was virtually impossible for those of non-European cultures, for they are, inconveniently visibly different. Blacks, Native Americans, Mexican and some other Spanish heritage Americans and Asian Americans all find themselves occupying a subordinate position in the economy and society, for not only are they non-European, they are peoples who were historically incorporated into the nation by force and violence, through enslavement and war. As a consequence of their enforced incorporation they were systematically excluded from a voice in government and, although taxed for governmental services, including public education, were either forbidden from or only tolerated within public institutions.

It has not been and is not now a comfortable situation for minorities in the United States. The predominate culture was shocked in the 1960's by the civil rights movement and was most rudely enlightened to the shallowness of her symbols. Much activity ensued to bolster the symbols. Facts such as an over 200 percent increase in the number of Spanish heritage librarians, are touted as being evidence of the predominant culture's acceptance of the culturally different. But the reality is that a 200 percent increase does not equal acceptance. The predominant culture now shows signs of growing tired of pretending that its symbols are more real than symbolic. We want to believe that the crisis is past and that the tokens of the early 1970's are sufficient evidence of equal opportunity. Failure to succeed is now not even a matter of individual capability;"They've got affirmative action," we say. The predominant culture delights in the words of Jesse Jackson when he urges the blacks of this country to take advantage of the opportunities which have so far been granted. Whew! says the predominate culture, we struck a good bargain. One hundred and ninety years of blatant discrimination in exchange for ten years of relative opportunity; but, the crisis is not over and the effort has not been sufficient. The minorities of this country are not willing to accept this paltry bargain, because the facts are clear. Opportunity is not equal. Although great strides have been made, there is not equal opportunity in the educational system, that system through which people must travel or be regarded as forever unqualified, despite growing evidence in many fields that formal education may not produce those who perform best in the work force.

The growth in minority participation in higher education appears to have been real and rapid since the mid-1960's. For example the percentage of black high school graduates attending college in October following graduation was 39 percent in 1964, 46 percent in 1968 and 48 percent in 1974. White high school graduates attending college in October have seen a less dramatic, but nonetheless, reverse trend, 49 percent in 1964 dropping to 47 percent in 1974. Furthermore, apparently blacks are exhibiting a willingness to stay in college for at least two years once they have entered. The proportion of 1972 high school graduates enrolled in college in October 1972 and the following October 1973, shows the white dropout rate at 5.2 percent and the black at 4.4 percent; however, there are many discrepancies in the various data collected. Sources indicate that after the sophmore year, the attrition rate is higher for minorities than for whites. This is more notable outside of those univeristies which have a long history of minority education.

Minority students are much more likely to attend two-year colleges than are non-minorities. Further, it is important to remember that the high school dropout rate is considerably higher for minorities than for whites; in 1973 the black high school dropout rate was 28 percent compared to only a 14 percent rate for whites. An educational pyramid is still prevalent distinguishing minorities from non-minorities, although most notably blacks have closed the gap and Asian Americans clearly now surpass the population as a whole in educational attainment.

TABLE I Median Educational Attainment (Years of School Completed), By Race and Ethnic Identity, 1970

Racial/Ethnic Identity	Years Completed, Age 25 or Older	Years Completed, Ages 25-34
Black	9.8	12.1
White	12.1	12.6
Chicano	8.1	10.1
Puerto Rican	8.7	9.9
Cuban	10.3	12.2
Asian[a]	12.4	14.0
American Indian[b]	9.8	11.7
All Persons	12.1	12.6

[a] Japanese, Chinese, and Filipino only

[b] The measures obtained are probably artificially high since the Census counts are biased toward Indians residing in urban areas rather than those living on reservations. Sources: U.S. Bureau of the Census, 1970 Subject Reports: PC(2)-1B, PC(2)-1C, PC(2)-1F, PC (2)-5B.

Because data on the number of baccalaureate degrees by racial and/or ethnic group granted by 4 year colleges and universities has not been available, the American Council on Education has undertaken a project to compile such data for the 1973-1974 academic year. The following two tables are presented to illustrate the preliminary findings.

TABLE II Bachelor's Degrees Awarded, by Field of Study, Race and Ethnic Group[a]

Field of Study	Total Baccalaureate Recipients[b] No.	%	Percentage Distribution of Minority Baccalaureate Recipients: Sub-total	Black	Spanish Surnamed	Asian	American Indian
Total, all fields	989,200	100.00	7.8	5.3	1.3	.9	.3
Arts and humanities	139,900	100.00	6.1	3.3	1.8	.7	.2
Biological sciences	53,500	100.00	6.6	3.6	1.1	1.7	.1
Business and management	133,300	100.00	7.6	4.9	1.2	1.2	.3
Education	177,800	100.00	9.6	7.9	1.1	.3	.3
Engineering	62,500	100.00	5.1	1.8	1.4	1.5	.4
Mathematics	24,500	100.00	7.2	4.6	.7	1.7	.1
Physical sciences	26,400	100.00	5.3	2.7	1.3	1.1	.2
Psychology	52,100	100.00	7.4	4.8	1.4	1.0	.3
Social sciences	158,800	100.00	9.7	7.2	1.4	.8	.3
All other fields	158,400	100.00	7.9	5.2	1.1	1.2	.4

[a]The above figures represent population estimates based on a stratified sample of all institutions that confer a bachelor's degree. In view of variations in response rates among institutions and other factors that affect the accuracy of the survey findings, caution should be exercised in interpretation of these data. Problems in compiling minority statistics are more fully described in the forthcoming report of the Higher Education Panel of the American Council on Education on bachelor's degrees awarded to minority students, 1973-74.

[b]Includes U.S. citizens and foreign nationals holding permanent visas.

Source: Higher Education Panel, 1976 (unpublished figures).[9]

TABLE III Distribution of Bachelor's Degrees Awarded, Graduate Enrollments in Ph.D.-Granting Institutions, and U.S. Population, by Race and Ethnic Identity

Racial/Ethnic Identity	Bachelor's Degrees, 1973-74(%)	Graduate Enrollments, Fall 1973 (%)[a]	U.S. Population, 1970 (%)
All Persons	100.0	100.0	100.0
Nonminority	92.3	92.8	83.0
Total minority	7.7[b]	7.2[b]	16.9
Black	5.3	4.4	11.1
Spanish-surnamed	1.2	1.0	4.5
Asian	1.0	1.4	0.9
American Indian	0.3	0.3	0.4

[a] In Ph.D.-granting institutions

[b] Figures do not add to subtotal because of rounding errors.

Source: American Council on Education, Higher Education Panel, preliminary figures, 1975.[10]

From Table III it is apparent that the Spanish-surnamed have the lowest participation rate relative to their distribution in the population, and that except for Asian Americans, all minorities are under represented in the pool of baccalaureate holders. Minorities make up 7.7 percent of all college graduates, but are 16.9 percent of the 1970 population. Population projections for 1990 predict that minority persons will constitute 22 percent of all persons in the age cohort 20 to 24. There will be an overall decline in the cohort by 1990, but the percent of blacks in it will increase by 38 percent and the Spanish-surnamed by 43 percent. In other words, unless there is a noted increase in the percent of minorities who elect and are able to go to college, there will be a decided decline in the number of young persons who are prepared to enter graduate school. If minority persons are able to go to college in numbers more closely related to their presence in the population, this situation alone will alter the racial mix of the pool of potential candidates for library school. However, there are many barriers to minority group participation in higher education. The National Board on Graduate Education concludes that these barriers are real, and that there is evidence that since 1972 they have begun to make an inroad into the number of minority students who find themselves

able to pursue graduate education.

Barriers to participation in graduate education can be categorized as financial, educational, psychosocial and cultural. All students who hold the baccalaureate degree can be regarded as equal with respect to their ability to attend graduate school if only motivation and intellectual potential are considered, but it is well known that many students face difficulties in continuing their education past the baccalaureate degree. For minority students the impact of these barriers tends to be exacerbated due to the increased likelihood that more than one of the barriers will exist.

There is little doubt that the most frequent barrier to continuing one's education past the baccalaureate for the majority of students is financial. The National Board on Graduate Education concludes that although all the research to date is equivocal, there seems to be evidence that minority access to graduate study is diminishing. If it is directly related to any factor it is probably to the shrinking amount of financial assistance. The median family income of minority students is substantially lower than that of white families. Despite recent gains in minority incomes, in both absolute and relative terms, the disparities between white and minority incomes have widened in recent years. A comparison of the estimated family incomes of entering college freshmen with the incomes of high school seniors by race reveals that the distribution of family income for black freshmen is markedly higher than that of black high school seniors. The distribution of family income for white freshmen however, remains similar to that of white high school seniors. This suggests that financial factors have contributed to differential college entry rates. More minorities expect to use loans in college than do white students. Minority students place greater reliance on scholarships, work-study programs and loans in financing undergraduate education than do non-minority students. Generally, minorities show more concern with regard to financing their education, and while 60 percent of white students enrolled in advanced study indicate they had not borrowed money for undergraduate education, only 35 percent of black students indicated no indebtedness. With the sharp decrease in fellowship support for graduate education, minority students in debt are less likely to apply for entrance to graduate school. Minority students who are already in debt are less likely to apply for loans to continue their education at the graduate level than are white students who have no indebtedness. Also, related to a student's financial situation is the decrease in the likelihood that minority parents will be providing extra supports such as automobiles and medical insurance to their children.[11]

Educational barriers are the second most frequent problem area for minority students. Graduate faculties view the academic qualifications of potential graduate students as a function of the undergraduate school attended, the type and quality of program pursued withing the individual school and the performance of the student within that program; they search for students with a high grade point average, from demanding programs in the most respected colleges and universities. The distribution of minorities among undergraduate schools differs from that of nonminority students, with minority students more likely to enroll in two-year colleges and less likely to attend universities and private four-year colleges than are nonminority students. For many years the vast majority of black students attended the historically black colleges and due to lack of knowledge about these colleges and their programs, graduate faculties tended to be leary of their graduates;they knew that these colleges had severe financial handicaps and

thus assumed that they had inferior programs. In recent years both federal and state financial assistance to black colleges has increased and they have been able to significantly bolster their programs. Also, opportunities for undergraduate study in predominately white colleges and universities has increased for all minority persons. Still in 1973-74 almost half of all black baccalaureates were earned at black colleges. (Librarianship shows this same pattern with well over half of all black librarians having been graduated from Atlanta University.[12] Apparently this has only changed somewhat in the past decade, as the Office of Library Personnel Resources 1974-5 study of graduates reports 122 of 338 black degrees came from HEW Region IV which includes Georgia.[13]) If graduate education is truly to be open to minority students, graduate faculties must resist the tendency to assume that students who have attended community and junior colleges for the first two years and students who have attended relatively unknown or predominately minority colleges and universities are less well prepared for graduate education. F.A. Hrabowski's 1975 dissertation from the University of Illinois at Urbana, showed that academic achievement in graduate study as measured by GPA, retention rate and graduation rate is similiar for students who graduated from either predominately black or predominately white colleges or universities.[14]

Another factor related to educational barriers is the reliance on the Graduate Record Examination as a predictor of performance in graduate school. Once again, the research to date is equivocal, but there is sufficient doubt about the reliability of standardized tests as predictors of graduate performance that they should be relied upon less highly than they are presently. As the Educational Testing Service states in their Guide to the Use of the Graduate Record Examinations, 1974-75:

> Scores on the GRE..., as on similar standardized tests, cannot completely represent the potential of any candidate, nor can they alone reflect individuals' chances of long-term success in an academic environment. This is particularly true for ethnic minority and economically disadvantaged students, whose educational experience—in and out of school—has generally differed significantly from that of the majority of students.[15]

Even when combined with undergraduate grade point averages as a single predictor, the correlation between aptitude tests and Ph.D. attainment reaches a validity coefficient of only 0.40.[16] Although Hamilton reports in his study of minority participation in graduate education that most graduate programs are willing to waive "acceptable" score requirements on the GRE for minority students,[17] and there is no reason to believe that library schools behave differently from other graduate programs, the very use of the GRE score castes a pall over students who score low, a pall which lingers on through the entire graduate education experience. Use of the GRE creates false perceptions and is undoubtedly counterproductive.

Despite high levels of aspiration, minorities have not entered graduate education to the extent that studies of intention predict. A large variety of psychosocial barriers can be cited to explain why minorities often do not proceed beyond the baccalaureate: 1) Parents may not support continued study; 2) there is a lack of role models; 3) requirements for graduate

education may not have been explained at a sufficiently early time during udergraduate preparation; 4) professors may not encourage continued study; 5) minorities tend to be less confident about their abilities; and, 6) their experiences as undergraduates, especially outside of the historically black, or predominately minority schools, has often proved to be psychologically exhausting.[18] As one graduate student complained:

> Students and faculty kept coming up to me, as though I was a famous person, to inquire as to what the black community thinks, ...to have to spend half one's time in a graduate seminar just letting people know you're not Paul Robeson, W.E.B. DuBois, and Malcolm X all rolled into one takes a lot of time, and it wears one out, intellectually as well as physically.[19]

Although students should not be denied the chance to bring to graduate education those aspects of their work and life experience which they believe to be relevant, it should not be assumed that all or even most minority students at the graduate level will be interested in explaining their unique heritage. All students should be afforded the opportunity for individual guidance through their graduate program, without faculty assumptions about their past experiences. This is especially true with regard to cultural distinctiveness. There are obvious cultural differences among minority students and between minority and nonminority students, but there is no such thing as being culturally disadvantaged unless one is measuring against the culture of the white majority. Although some cultural differences clearly cause disadvantages to minorities in the present educational system, this is only because the educational system is designed to be most compatible with the culture of the white majority. American education is still struggling with the majority's dilemma regarding cultural diversity. As has been stated variously by many different persons, the problem seems to be just how white does a non-white person have to become in order to succeed in the U.S. educational system? Do they have to give up their cultural heritage and divorce themselves from their community in order to make it? This question may have special significance for graudate library education as it has traditionally been the bastion of the "well-educated" properly middle class, white female. Although, both librarians and library educators claim that they want to change the image of librarianship, there is little evidence that there is a great deal of recruitment to bring about that change; further there is little evidence that once admitted, the culturally diverse are afforded the opportunity to pursue different approaches to librarianship. Problems directly related to minorities in graduate library education will be discussed more specifically later in this paper.

BLACK HIGHER EDUCATION

Although there are many similarities among minority groups in their experiences in the U.S. educational system, each has faced its own unique history, due in part to their historical introduction to the country and their geographical location. The black experience is the most well documented. The early history of blacks in higher education is replete with evidence that white-controlled institutions refused to share their resources with black youth. Prior to the Civil War only Oberlin and Antioch Colleges regularly

admitted some blacks, and the black student's experiences there were not free from discrimination. One telling story related in the Liberator involves the experience of three black medical students in 1850 who had been admitted to Harvard.

> Two were sponsored by the American Colonization Society, which planned to send them to Africa upon the completion of their studies. The third was the black leader from Pittsburgh, Martin R. Delany, who came with high recommendations from white physicians in his area. (Delany had been rejected by three medical schools, including that of the University of Pennsylvania.) At Harvard, Delany hoped to follow the prescribed program of two semesters of instruction before the examination for the degree. By December 1850, many white fellow students started a movement to exclude their three black classmates. Out of a total of 108 students, 60 signed a petition of exclusion; nearly 50 students opposed the proposal. Proponents of exclusion expressed a fear that their medical degree would be cheapened if it were gained in the company of black students; they objected to social intercourse with the latter and feared that the initial admission of several black students would lead ultimately to a flood of them.
>
> At first, the faculty rejected the petition. In less than two weeks, they were converted. Together, teachers and petitioners convinced Dean Oliver Wendell Holmes to notify the black students that they could complete the first semester of work but then they had to leave, without an opportunity to take a degree. "Being denied a chance for that precious degree," Ullman writes, "was the worst blow Delany had ever suffered." It was a blow administered by native northerners; only 4 students of 116 in the class resided in slave states. Indeed, more than 100 of Delany's erstwhile classmates were New Englanders.[19]

The above story includes arguments which are still heard today and is but one of a myriad of examples from both the past and present which could be used to illustrate what historically could be called an unrelenting policy to restrict educational opportunity to the children of the predominate culture and what today could be called a begrudging willingness to open professional education opportunity to minorities.

The history of black higher education in the U.S. is largely the history of segregated southern education. Although the American Missionary Association intended that the schools they chartered in the south would be open to all children (Atlanta University, chartered in 1867 was an American Missionary Association school) the fact that most of these schools became black colleges was a product of external political pressure. Southern politicians outlawed interracial attendance. By the turn of the century, industrial education was introduced in the form of Hampton and Tuskegee Institutes. The record is clear that a large part of the reasoning behind

opening these schools was to keep blacks away from aspiring to be teachers, doctors, lawyers, etc. Even the American Missionary Association attempted to exclude black teachers. In 1972, Columbia University's faculty consisted of only 11.7 percent minority persons.[20] By 1900 only 2,326 blacks had graduated from college; 83.4 percent from black, southern colleges.[21] In 1900 the ratio of expenditures for white land grant colleges exceeded those for black ones by approximately 26:1.[22]

Although black enrollments at northern colleges and universities increased up to the time of the Second World War, in 1932 there were only 2,538 blacks enrolled in these institutions.[23] After the War, several studies on discrimination in higher education were commisssioned. A 1948 report submitted by William P. Tolley, Chancellor at Syracuse University, to the Association of American Colleges reported discrimination in education, but said that problems should be solved through education and voluntary action, not by coercive legislation.[24] To that, Mordecai Johnson, President of Howard University, replied that the report was "an act of benevolent condescension."[25]

After the Second World War, graduate admissions for blacks grew, but discrimination remained rampant. Black doctors from Howard and Meharry were not allowed to intern at most University connected hospitals. Except at Howard, Atlanta and Fisk Universities which had begun offering their own graduate programs by 1930, graduate education for blacks was almost an impossibility, due to segrated universities in the south and discrimination against blacks in the north. Those who decry black separatism must realize that it continues to exist for survival purposes. Admissions to the traditionally white universities are precarious and the very continuance of traditionally black universities remains tenuous. The State of Louisiana is a case in point. Unwilling to fund Southern University to any degree near equal to its willingness to support Louisiana State University (LSU), the State continued to work on its 1972 HEW remandated desegregation plan through 1977. The state-wide higher education plan calls for LSU to be "the comprehensive state university," prohibiting Southern from offering graduate programs in all but a few areas. Southern University, the largest center of black collegiate enrollment in the United States, is being prohibited from becoming a major university. In October 1977, students and faculty from Southern marched on the State capitol to protest the state-wide higher education plan; in December the plan was approved by the Board of Regents. January 1978 continues the history of discrimination in Higher Education in Louisiana. The black enrollment at LSU's Graduate School of Library Science in the Fall of 1977 was 8 students, or 7 percent, in a State whose population is 30 percent black.

In 1973-74 blacks constituted approximately 11.3 percent of the population, 5.3 percent of bachelor's degrees awarded and 4.4 percent of the Fall 1973 graduate school enrollment.[26] Blacks were 4.8 percent of the 1974 accredited library school graduates and 5.3 percent of the 1975 graduates.[27]

MEXICAN AMERICAN AND OTHER SPANISH HERITAGE HIGHER EDUCATION

Spanish heritage persons constitute 5.3 percent of the total U.S. population. About 65 percent of the Spanish heritage minority is either Mexican (59 percent) or Puerto Rican (16 percent) in origin. Six percent claims a Cuban heritage with the remainder being from Middle or South American backgrounds. California boasts the largest share of Hispanic persons with

29 percent of the 11.1 million persons, followed by Texas with 20 percent and New York with 15 percent. Mexican heritage Hispanics are concentrated in the Southwest and Puerto Rican Hispanics in New York.

Although higher education for all minority groups in the U.S. is a dismal story, black Americans at least had access to their own colleges. All other minority groups were forced to make their way in institutions designed for people of other ethnic heritages. From 1928 to 1945, the University of Texas graduated 271 Mexican Americans or 1.1 percent of all baccalaureate degrees awarded in that period. The University admits that the majority of these 271 students came from well-established Spanish and Mexican families. During the next decade the University awarded 574 degrees or 1.8 percent of all the bachelors degrees awarded.[28] Although the college age population in the Southwest is 17 percent Spanish heritage, their enrollment rate is only 10.2 percent. Though not stricly comparable in geographic area, in 1975, 25 of 72 Spanish heritage librarians were graduated from accredited library schools in the Southwest:[29] however, over half of the 25 graduated from a single, federally-funded program at the University of Arizona.

Mexican and Puerto Rican Americans, following the example of blacks, began to organize and bring pressure on institutions of higher education in the late 1960's and early 1970's. Attrition rates for Spanish heritage students have been very high, exceeding 1/3 in the City University of New York system,[30] but because there has been a sharp increase in enrollment, they are beginning to show an increase in the number of students prepared to go on to graduate school.

Hispanics, like blacks, find that once they are prepared for professional level jobs, they experience discrimination from the majority culture. One story is particularly telling:

> One well-trained historian, the possessor of a doctorate in his field, applied for a position in a California state college. After criticizing the source of the degree (the University of Southern California), the departmental chairman turned him away: " He capped his refusal to hire me by saying, 'We already have a Mexican.' Another strong factor, he said, was that since my parents were Mexican it was doubtful that I could be objective in teaching Latin American History." Soon thereafter, a Texan was hired for the position.[31]

In 1973-74 Hispanics constituted approximately 5 percent of the population, 1.2 percent of bachelors degrees awarded and 1.0 percent of fall 1973 graduate school enrollments.[32] Hispanics were 0.9 percent of the 1974 accredited library school graduates and 1.1 percent of the 1975 graduates.[33]

NATIVE AMERICAN HIGHER EDUCATION

Although the charter of Dartmouth College includes among other purposes "the education and Christianizing of Indians, Utes and others," between 1769 and 1973, Dartmouth enrolled a total of 187 native Americans and graduated 25.[34] Although from 1945 to 1955, Pembroke State University in North Carolina had been an all Indian institution, Indian culture was not a part of its curriculum.[35] (Although it is appropriate for white scholars at Yale to study Indian as well as American culture, it is apparently improper for Indians to study anything but American culture.)

Of all minority groups, the least study has been done of Native American higher education. The first official federal study was done in 1970.[36] California is the state with the largest Native American enrollment, followed by Oklahoma, Texas and New York. Native Americans share with other minority groups the tendency to cluster in community colleges. Of all minority groups, they have the highest dropout rate at the college level. The tiny size of the Native American minority group allowed Indians to become lost in higher education's attempt to serve the needs of minorities in the 1960's. It was not until well into the 1970's that organized protests were made and some higher education institutions began to offer help, in addition to simply allowing admissions, to Native American students.

In 1973-74 Native Americans constituted approximately 0.4 percent of the population, 0.3 percent of bachelors degrees awarded and 0.3 percent of fall 1973 graduate school enrollments.[37] Six (0.0%) Native Americans graduated from accredited library schools in 1974 and 10 (0.2%) in 1975.[38]

ASIAN AMERICAN HIGHER EDUCATION

The Asian American minority suffers many similarities with other American minority groups. Probably the most frustrating is that similarity shared with Hispanics and Native Americans; i.e., the tendency of the predominate culture to lump all Asian, Native, and Hispanic Americans into single groups as though they had similar cultural backgrounds. Mexican and Puerto Rican Hispanics, Sioux and Navajo Indians, Chinese and Japanese Asians are each cultures which are highly dissimiliar. Similarities are more racial than cultural and should not be used as a basis for explanation and analysis, but because Census data is collected this way, it is difficult not to follow suit.

Historically, Asian Americans came into the U.S. in successive migrations; the Chinese in the 1850's, Japanese in the 1890's, Fillipinos in the 1940's, Koreans in the 1950's and recently the Vietnamese. They came because of the need of the predominant culture for cheap manual labor, or because of war.

It is well known that during the 1940's the U.S. interned her Japanese descendant citizens on reservations. Despite the humilations which Asian Americans have suffered, they have done well in the American higher education system. As Janet Suzuki and Akira Yamashita stated so succinctly in their contribution to E.J. Josey and Kenneth Peeples' Opportunities for Minorities in Librarianship, "Asian Americans are considered to have 'made it' in the best Horatio Alger tradition,..."[39]

At all educational levels, Asian Americans are represented at a level higher than their incidence in the total population. In 1973-74, Asian Americans constituted slightly less than 1.0 percent of the population, but a full 1.0 percent of bachelors degrees awarded and 1.4 percent of fall 1973 graduate school enrollments.[40] Asian Americans were 2.3 percent of the 1974 accredited library school graduates and 2.0 percent of the 1975 graduates.[41] Discrimination against Asian Americans comes more fully after the attainment of the educational perquisites and like other minority librarians they "...continued to be underpaid [and] underutilized... within the power structure of the profession.[42]

The history of graduate education of minority groups in the U.S. is one of "affirmative efforts not to educate".[43] To any measurable extent, it did not exist until the past decade outside of the several historically black institutions which offered post-baccalaureate education. This is true largely because the U.S. had succeeded throughout the majority of the 19th century in denying minority groups, first their citizenship, and later their access to the public education system. The courts, which often earn the credit for generating new directions in constitutional law, have not given proper recognition to the organization of minorities as the preceding factor and guiding force behind the rights which these groups have won including that of the right to access public education. Within librarianship, it has been the actions of the ALA Black Caucas, REFORMA, and other such minority group organizations, including those contained within the Social Responsibilities Round Table, which have preceded recognition of the needs of minority groups. Precious little in the history of the U.S. gives cause for minorities to rest easy over their hard won battles. Minority groups know that although they have been afforded legal rights and political participation, they continue to be denied economic power. Therefore, their position is precarious at best. The history of the exclusion of minorities from public education is a reflection of the racist nature of the majority culture. Racism is a doctrine of racial and/or ethnic superiority which provides the justification for differential rewards based upon presumed differences.[44] Although members of the majority culture, as individuals, may claim to be free of prejudice, they cannot deny that the majority culture has quite consistently either allowed or encouraged the adoption of racist policies. For example,

> By refusing to build sufficient elementary schools for Mexican-American children in 1900, the territorial government ensured that almost none of these children would ever progress to the state university. This guaranteed the character of the University of New Mexico as an Anglo institution and made it superflous to exclude minorities by stipulation.[45]

While an individual graduate library school may say that it does not practice discrimination against Mexican Americans, it cannot claim to be non-racist, for any graduate school is a part of the American educational system which has for over a century been quite blatantly racist. In general, North American library schools can claim to be free of prejudice against blacks because they graduate black students at a rate exceeding their availability in the pool of qualified candidates, but they cannot claim to be free of racism when undergraduate educational institutions, of which the graduate schools are a part, fail to graduate blacks at a rate anywhere near their incidence in the population. Although accredited library schools have opened their doors to minority students, when compared with other professional schools, they are not making outstanding recruiting efforts. In 1973-74 enrollment rates for first year students in Medical school was 11.0 percent and for law schools was 8.4 percent.[46] Although not strictly comparable, for the following is graduation data for 1973-74, accredited U.S. library schools graduated 8.3 percent minority students.[47]

Hamilton reported that counter to wide-spread opinion, much of the support for minority students in graduate programs in the early 1970's

came from universities own funds as opposed to federal funds.[48] This, however, probably is not the case with respect to librarianship. Although such programs as the University Opportunity Award Program at the University of Michigan and the Educational Opportunities Scholarship at the University of Illinois have provided funds for minority librarianship students, Higher Education Act, Title II-B (HEA, II-B) funds have been the most notable source of financial support for librarianship minority students. During fiscal 1974-75 (82.0%) of the HEA, II-B fellowship and traineeship award winners were minority group members.[49] Prior to 1971, library education had not turned its attention to the recruitment of minority students; less than 10 percent of the II-B recipients through 1969 were non-white.[50] Library education began recruiting minorities only when the federal government mandated that II-B monies must be utilized to aim at developing equalization of opportunity for minorities in librarianship.[51]

INTERNATIONAL STUDENTS IN THE U.S.

The vast majority of international students in the U.S. come from non-European cultures. Most of these students will return to their own countries and therefore do not bear the prospect of life-long discrimination which is borne by U.S. minority groups. While here these students come in contact with the prejudices of the majority culture and therefore have much in common with minority group students. Most foreign students also bear an additional burden of having difficulties with the English language. In 1973-74 India boasted the largest number of foreign students in the U.S. Large contingents also came from Hong Kong, Taiwan and Iran. Although not providing the greatest number of students, during the past several years dramatic increases in the number of students from African and Near and Middle Eastern countries have been evident. The states which educate the largest number of foreign students are California, New York, Florida, Michigan and Illinois. Forty-two (42.0) percent of all foreign students in the U.S. are studying at the post-baccalaureate level and 23 percent are studying in the field of engineering.[52]

In a recent review of research on foreign students in the U.S., Spaulding and Flack have provided valuable information for U.S. faculties.[53] In addition to such general information as the fact that the number of foreign students in the U.S. is increasing in absolute numbers and that in relationship to undergraduate foreign students, the proportion of graduate students had increased, Spaulding and Flack provide strong evidence to dispel some general beliefs about foreign students which are held in the U.S. For example, a relatively small percentage of sponsored students do not return to their country of citizenship; those who do stay tend to be from lower-middle and lower-classes as well as minority group members from their native country; most U.S. universities lack resources to develop general programs for foreign students and there is even less money for academic departments to develop specialized programs suited to the needs of foreign students. The research is clear in showing that a large number of faculty members consider dealing with foreign students to be a special chore and problem. Although students indicate that they develop insights through interaction with foreign students, few faculty indicate that they benefit in any appreciable way from the presence of foreign students. U.S. faculty assume that foreign students come to the U.S. to learn the American way and they do not make attempts to alter their teaching methods or curriculum

content either to aid the foreign student or to incorporate into the classroom foreign experiences.

Although during the last decade the concerns of library education have been more specifically focused upon U.S. minority students, there has also been interest in the education of foreign librarianship students. In 1970 a preconference institute on International Library Manpower was held in Detroit. In Harold Lancour's paper prepared for that preconference he states a conclusion similar to one of those of Spaulding and Flack noted above:

> In general, library educators have adopted the principle that these students were seeking an American professional education. Therefore they had to meet the regular admissions requirements, follow the same study programs as the American students and complete the same degree requirements.[54]

Roland Piggford, in his paper for the preconference used heavily data gathered by Leon Carnovsky in his HEW sponsored study of foreign students in American library schools during the period 1965-1969.[55] Foreign student enrollments in American library schools during that period averaged around 350 to 375. On the basis of responses to an inquiry on the number of foreign students in accredited library schools for this paper, in fall 1977 there were approximately 350 foreign students in U.S. advanced certificate and Ph.D. programs. If Canadian library schools are included, the number of foreign students approaches 500; of course, it is important for U.S. faculty to remember that American students are considered to be foreign students in Canada. In 1969-70, the University of Pittsburgh reported the largest contingent of multi-national students. This remained true in 1977. Sharify pointed out that internationalizing the library education curriculum and student body is a major undertaking and is "up to the faculty of each school."[56] At Pittsburgh it was Harold Lancour who sowed the seeds for and developed the international character of the school. Other graduate library schools which consistently have about 15 foreign students are: the University of Wisconsin-Madison, the University of Michigan, the University of Southern California, and Columbia University. The University of Denver, cooperating with the Organization of American States and Specific Latin American countries during the period 1973-1976, providing training for 12 Latin American students.[57] Emporia Kansas State College in the years 1964-1967 recruited about 40 Cuban lawyers from the Miami area. Since 1974 the School of Library Science, Case Western Reserve University (SLS CWRU) has had an International Program in Information Science and Library Automation.[58] Of all programs offered by library schools which are open to foreign students (twenty schools reported in the Carnovsky study that they had a policy of no foreign admissions), the SLS CWRU program is the most specifically articulated for the foreign student.

The largest number of foreign students in American library schools are from Taiwan, Hong Kong and Korea. There are also large numbers of students from India, Canada and the United Kingdom.

The Carnovsky and Lancour papers indicated that American library school faculty share with other American faculties some negative attitudes toward foreign students; furthermore, foreign students in American library schools noted in the Carnovsky study that the curricula of American library schools tended to be insular, including few courses which contained international components. They especially noted the lack of foreign language titles in bibliography courses. Insularity is a complaint also voiced by American minority group students. In examining the 1977 edition of the Association of American Library Schools' directory (admittedly an imprecise tool for the purpose of analyzing curriculum content), 47 percent of the schools indicated that at least one member of its faculty considered international librarianship to be a teaching area; only 27 percent indicated a teaching area as ethnic, Latin American or Afro-American bibliography, library service to the disadvantaged or some other indication of a teaching area of probable direct interest to American minority students.[59]

The story of higher education for librarianship is not a story unique from that of higher education in general. Exceptions to the rule of neglect and exclusion can be found; for example, the exceptional work of individual faculty members, such as Braverman and Lancour, to attract minority or foreign students to a specific library school, and less frequently the exceptional work of whole faculties to make their schools specially attractive to these groups such as at the University of Washington and Case Western Reserve University. Although a great deal of progress has been made during the past ten years in diverting U.S. higher education from its white and national path, progress has been achieved only through relentless efforts by minority groups in the U.S. and by the developing countries to win admission. By means of political and economic pressures, minorities and non-Americans have won access to the higher education preserve. Of course, racism and exclusionary class-based barriers to higher education are not practiced solely in the U.S. Canadian schools of higher education are also facing pressures from the Canadian Native population and in Quebec from the Francophones; however, sharing racist and class-based discrimination should not be used as a source of comfort. Nor should the discussion of the problems encountered, as higher education for librarianship continues to attempt a diversification of its student body, be used to explain away the reality of its elitist past. The problems, of course, are real, but should not be used as excuses for maintaining the status quo.

PROBLEMS ENCOUNTERED WHEN ATTEMPTING TO CHANGE

Professionalism:

Librarianship is an occupation built on the base of education. The M.L.S. is a credentialing procedure which is accepted because it is assumed that the procedure assures a better professional, that those who successfully go through the necessary steps to gain the credential are better suited for the occupation than those who do not. Despite a lack of evidence to support the assumption, we proceed as though it were irrefutably true. One reason we adhere to the M.L.S. is that we desperately want to believe that librarianship is rational, scientific, and professional. We assume that the M.L.S. is the optimal route and shift our concerns to determining how best to choose the people who can make it through the credentialling procedure. Presuming that we know enough to identify who has the ability

and the potential to succeed in the occupation of librarianship, we place our confidence in testing educational achievement. Objective measures such as the G.P.A. and the G.R.E. remove irrationality in favor of objective rules and help us to avoid the exercise of judgment. Because of the difficulty of measuring the effectiveness of our output we continue to accept our historically exercised input measures and further, because the profession is so relentlessly concerned with its image, it uses "high educational standards" to bolster whatever little prestige it can muster. It becomes increasingly important that members of the profession are able to put on a good front for the public, so we count on higher education to exclude those who are not readily observable as highly educated to help us win respect.[60] Thus we find ourselves back in the elitist educational system, shifting the cause for the lack of minorities in the profession away from our own inability to question our credentialing procedure. One means of diversifying the racial, class and ethnic character of librarianship is to accredit the bachelor's degree in librarianship. In a Delphi study of library/information science education initiated in March, 1975 by the University of Michigan, the probability of such an action by 1990 was considered highly improbable; furthermore, the responses suggested that emphasis on excellent academic records of applicants was both highly probable and highly desirable. In addition respondents who indicated the desirability of lengthening the master's degree program slightly outnumbered thos who were opposed.[61] All of the above findings of the Michigan study put new mortar in the exclusionary foundation of librarianship. An occupation which lacks an attractive image to the majority culture is understandability reluctant to encourage minority groups, which though on the one hand are proclaimed as having equal access to the priviledged educational system, are on the other hand widely, though quietly, known to be discriminated against by it, to join its ranks. It is possible to accept the exceptional member of a class or race into the profession, but surely not possible to encourage parity; that would obviously cloud further the already murky image. It is only those who see the value of librarianship for all classes in society and for society as a whole, who are able to step outside of the narrow concern of professionalizing the occupation to see the possible validity of altering its entrance requirements.

Professionalism is a problem for professions and an especially acute problem for minorities which wish to enter them. A study sponsored under the auspices of the American Psychological Association reported in Behavior Today concludes that professionals consider the notion of social responsibility as unprofessional, and therefore, by shunning the change agent/advocate role as unprofessional, they are in fact acting as advocates for the status quo.[62] An analysis of recent activities by the National Librarian's Association to prohibit libraries from hiring "non-professionals" might bring to light some interesting data relevant to the problems of professionalizing library occupations.

Recruiting and Admissions:

Jesse Shera has stated that "the library profession is,...,faced with a very serious crisis, the magnitude of which most librarians are scarcely aware."[63] The nature of that crisis is multi-factored, and the direction from which any individual librarian sees the facet of most significant coming, is largely a matter of personal opinion. One factor in the librarian-

ship crisis though is surely the lack of diversity in its practioners. Again Shera states, "small wonder that the college student, looking at what goes on in libraries, wants no part of it..."[64] Although the number of role models in librarianship for minorities is growing, there are precious few. Arnulfo Trejo of the University of Arizona Graduate Library school reports, "In compiling a who's who of Spanish heritage librarians in the United States in 1976, we found there are only about 245 of them—34 in Puerto Rico—to serve a Hispanic population of over 10 million [now 11.1 million] persons.[65] Of 1615 full-time faculty in U.S. library education programs which granted degrees and certificates in the academic year 1973-1974, 4 were identified as Spanish-surnamed. The Spanish heritage population in this country accounts for 5.3 percent of the total population. Spanish heritage faculty in American library programs account for .025 percent of the total full-time faculty. Although increasing the number of minorities in the profession will not make recruiting minorities into the profession easy, it will undoubtedly make it easier. Obviously, a continuing and dramatic effort at recruitment of minorities is necessary. The most encouraging activities in the recruitment of minorities to librarianship are the efforts of the American Library Association's Office of Personnel Resources and the recent publication of the career book, Opportunities for Minorities in Librarianship, edited by E.J. Josey and Kenneth E. Peeple, Jr.[67]

Hamilton's study of minority participation in graduate education clearly indicates that in order for the recruitment of minorities to have any real effect there must be an articulated policy with regard to minority enrollment. It must include a definition of the type of student sought and the geographic location of the recruitment effort as well as specific provision for the admission of students with marginal records as they relate to traditional admissions criteria and a single coordinating administrator who is given time to pursue the recruitment, admissions, and counseling functions for non-traditional students.[68] There is little evidence that outside of a possible handful of schools, probable including the Universities of Illinois, Michigan and Washington, that well-developed programs of minority recruitment for librarianship exist.

As Terry Crowley reported in his article on student admission and minority recruitment, "library school faculties are not noted for spelling out the types of graduates they seek to recruit."[69] Admissions, he states, "will always be primarily a matter of fallible judgement based on insufficient information,"[70] no matter what quantitative criteria we use. What is so often infuriating in attempting to alter admissions criteria or in attempting to encourage the admission of students who look and act differently from our usual students, is that the faculty, while agreeing that current criteria have little relevance to success in the profession, will not agree to experiment with possibly valid different criteria. As Miller said, the educational system does not want to have to exercise judgements. When a faculty member suggests that perhaps a group interview or asking students to respond to a case study from librarianship might provide valuable selection information, the majority of the faculty cringe at the thought of the subjectiveness involved in deciding admissions on such information. Personally, I find this kind of subjectiveness no worse than the present practice of assuming that anyone who has graduated from a black southern

university is bound to have had an "inferior" undergraduate education. If a student has a 4.0 undergraduate G.P.A., over 1200 points on the G.R.E. and outstanding letters of recommendation from practicing librarians, but can reply to the question, Why do you seek admission to the graduate library school?, by stating only , "I want to further my education," or "I want to get the M.L.S. degree," the faculty ought to be willing to deny admission. What can be learned from the just cited information is that the student applicant knows how to legislate the educational system, and wants a credential to become part of an educational elite. Why not choose instead someone with marginal academic credentials who can throw our question back at us by replying, "Well, I really don't know for sure; why do you want to teach in a graduate library school?", or reply that they thought possibly being a librarian could be challenging, or even fun, if you could believe in such a response. The reliance on high academic standards for admission to library school has had little appreciable effect on the practice of librarianship; it is time that we looked for signs of social activity, aggressiveness and self-confidence in the students which we recruit. The mediocre sameness among librarians is going to eventually, if it has not already, condemn the profession to a slow and painful demise.

Demand:

All students of minority participation in graduate education agree that mere reliance on a person's race or class is not sufficient reason to admit that person to graduate school. However, a representative of a minority race or discriminated against class should be given special consideration since there is demonstrated need for such representatives in the professions. Librarianship over the past twenty-five years has given special consideration to men, not because they were a minority group or a group who had been discriminated against, but because they were needed to bring some relief from the effects of being a woman's profession. While it is true that the employment outlook in librarianship is consistently and widely reported to be dismal,[71] it is also acknowledged that there is a demand for librarians who can more easily relate to minority constituencies. If library education is to behave in a manner consistent with its response to the need for men, then it must turn its attention to the recruitment of minorities into the field. Duane Webster reported in an Association of Research Libraries study that most research libraries were actively recruiting minority librarians.[72] The study by the Bureau of Labor Statistics conducted in 1973 reported that "in contrast to the anticipated tight job market for beginning librarians throughout the 1970-85 period, demand is expected to remain strong for black and other minority librarians..."[73] For the sake of nothing less than our survival, since it is apparent we cannot count upon our sense of social commitment, minorities must be encouraged to find librarianship to be a relevant and rewarding occupational choice. Wendell Wray observed, "after a long and hard look at my professional colleagues which has taken a quarter of a century, I am not aware of any overwhelming social consciousness."[74] On the basis of the research done for this study, it is fair to conclude that the response to the need for minority recruitment has been, for the most part, evident from outside library education per se; it is time that we take the lead in this area.

Financial aid:

As has been detailed earlier in this paper, financial deficiencies are the most serious barrier facing minority students. Federal fellowships,

exculsive of those supported by the National Institute of Health's Alcohol and Drug and Mental Health Administrations, have declined from a high of over 51,000 in 1968 to fewer than 18,500 in 1974.[75] HEA II-B fellowships for Master's degrees in librarianship numbered 494 in 1968-69 but only 171 in 1974-75.[76] In addition to the efforts of specific universities to meet the financial needs of its minority and/or financially in need students, there have been a number of specific scholarships developed specifically for minority students. The Special Libraries Association has a "positive action program" for minority groups which will award three $500 stipends for the academic year 1978-79. The American Library Association, began a minority scholarship fund in 1972 but through 1976 it was beset by inactivity and problems.[77] Programs such as the Minorities Manpower Pilot Project which involved cooperation between the minority community, library educators, librarians and the State Library have produced funds for graduate library education.[78] The University of Washington School of Librarianship and its alumni association have cooperated to provide funds for a minority scholarship. In 1976-77 the ALA directory of Financial Assistance for Library Education listed 18 sources of funds as being primarily for the use of minorities. The 1977-78 edition listed 24 sources. To date, the Association of American Library Schools (AALS) has not seen fit to develop a minority scholarship program. There is never enough financial assistance available for all the students who could utilize it, so a scholarship program developed by AALS would be a signal that it will commit itself in at least this useful way to the recruitment of minorities.

Affirmative Action/Reverse Discrimination:

The above discussions of recruitment, admissions criteria and designated scholarships, bring up the perplexing question of reverse discrimination which has been so prevalent a topic in contemporary education and librarianship news.[79] While most library educators would probably agree on the desirability of increasing minority participation at the M.L.S. and doctoral levels (in 1975 of 78 doctoral degrees awarded, 71 were earned by white students 2 by Asian Americans and 5 by blacks),[80] considerable controversy exists about the legality of various programs designed to implement this goal. While on the one hand it is recognized that strict neutrality in the application of traditional criteria for admission and award of financial aid will not in itself bring about a significant increase in minority enrollment at the graduate level, on the other hand the explicit use of race in programmatic efforts is constrained by questions concerning the legality of using race as a predominant criterion.

The immediate debate centers around the issues originally brought up in the DeFunis v. Odegaard case involving "preferential treatment" in admissions. This case was declared moot by the Supreme Court in 1974 because at the time the case was brought to the court, Mr. DeFunis had gained admission to the University of Washington's Law School. The present case before the court which bears a close resemblance to the DeFunis case is Bakke vs. the Regents of the University of California. Although there are several ways to look at the fundamental issues involved in the cases, basically what is being argued relates to the right to equal protection of the law promulgated by the Fourteenth Amendment. On the one hand opponents of preferential treatment argue that any preference based solely on the race of a person is unconstitutional. Proponents argue that racial classification designed to remove the heritage of discrimination, i.e., benign as

opposed to invidious classification, is compatible with the Fourteenth Amendment, because the intent of the Amendment was never to frustrate remedial efforts. Policies which are designed to remedy past discrimination, and are volunatrily adopted, are not unconstitutional because they do not act to stigmatize or victimize any racial group. Justice William O. Douglas in his dissent from the majority opinion in the U.S. Supreme Court's ruling on DeFunis, stated that the separate treatment of minority students as a class would be warranted in some situations in order to "make more certain that racial factors do not militate against an applicant or on his behalf."[81]

Whether or not the U.S. Supreme Court will rule on the substantive issues in the Bakke case during 1978 is uncertain. Therefore, implementation of special programs for minority students will continue to be inhibited; however, they need not be precluded. It should be the belief that minority participation in graduate education ought to be promoted because our society will be strengthened when the talents of the minority population are more fully utilized. Therefore, it is important to press on during this period of legal ambiguity. While it is difficult to design programs which on the one hand are intended to encourage minority participation and on the other hand avoid the use of racial criteria, it is possible to develop such programs.

Curriculum Content:

It is easier, though demonstratably difficult, to alter the nature of professional library education by recruiting into the profession persons of diverse racial, ethnic and/or experiential background than by changing the curriculum; however, without changes in the curriculum the educational program will hold little appeal to the "different" recruits. Just as foreign students complain that foreign language titles are notably absent from U.S. bibliography courses, so also, minority group students complain that titles relevant to minority group concerns are ignored. A large number of federally sponsored institutes have been held to try to provide both librarians and library school faculty with the information and sensitivity necessary to alter curriculum content. The impact of these institutes has been equivocal.[82]

Perhaps the most effective curriculum addition can be found in the area of intercultural communications. Institutes such as those directed by David Cohen at Queens College of the City University of New York[83] and by W. Bernard Lukenbill at the University of Texas at Austin[84] provide much useful information and many workable suggestions. All library schools should continously evaluate their curriculum from a number of directions; one of these should be the relevance of the curriculum to the changing constituencies which today's librarian encounters. Course content emphasizing intercultural communications is essential in today's librarianship curriculum. It can help sensitize the predominatley white, middle class student body to the perceptions of minority groups to the profession of librarianship. Such course content is especially useful when ethnic students such as Italian or Polish interact with minority group students. It is important

that differences between race-based discrimination and cultural or economic-based stereotyping be confronted in the academic setting. The purpose of integrating such course content into the librarianship curriculum is not to forward a particular view of what U.S. society ought to be, but is rather to equip students with the skills in communication which they will find necessary as members of a service- based profession.

Continuing Education:

A final problem which faces graduate library education in relation to altering its student body is the growing concern with continuing education. Just as the concern with the legal ambiguity surrounding affirmative action programs is inhibiting the development of and commitment to minority recruitment programs, so the shifting of concern to continuing education may become an inhibiting factor. There is no argument that many of today's library practioners need access to courses which will increase their effectiveness, but the primary responsibility of graduate library education is to provide the profession with new librarians who are able to fill the positions which continue to be needed. Community outreach and minority librarians are in demand. So long as the demand for these types of librarians remains high, students who wish to pursue these types of librarianship should be recruited and trained in accredited library schools. In the past, and continuing into the present, some of the most successful programs for training minority and community outreach librarians have been unaccredited, eg., California State University, Fullerton and the University of Toledo.

CONCLUSION

In preparing this paper, information was solicited from schools which are members of the Association of American Library Schools. The response rate was slightly less than 50 percent. This fact alone could be used as evidence to indicate that the response of library schools to the need for minority librarians and the willingness to educate foreign students, has been at best, half-hearted. As E.J. Josey, a tireless and eloquent spokesman for minority librarians, states it:

> The history of non-whites in America has been essentially that of a struggle for survival in a hostile society against a racist white culture. The brutal chronicle of attempted extermination, slavery, segregation and discrimination is well documented in myriad sources throughout the country. In spite of this wealth of information on the plight of non-whites, including the vast outpourings of the last decade by the victims themselves, little change has taken place in their condition in American society. Minorities still suffer from the crippling disease of racism and its malignant attendant, discrimination. One of the areas where this is distressingly evident continues to be the job market.
>
> The failure to provide equal job opportunities for minorities is the chief cause of their low position in the economic system. Although the library profession has paid lip service to the recruitment of minorities, there has been no real commitment.[85]

What is sought is accredited library school programs which 1) reject prediction of educational achievement based on racial or ethnic identity economic status or sex; 2) assure that differences between the minority makeup of the school and the community from which the school predominately draws its student body is a result of choice and not of injustice; and 3) develop a self-sustaining process wherein minority participation is the accepted norm rather than the result of special effort. It is fervently hoped that those of you who have read this paper will turn now to vigorously pursue a program which will meet the conditions listed above, and will encourage the Association of American Library Schools to initiate a scholarship program. It is time for library education to seek out and celebrate diversity among practioners.

[1]U.S. Bureau of Labor Statistics. Library Manpower: A Study of Demand Supply, (Washington, DC: GPO, 1975), p. 12-16.

[2]"Minority L.S. Grads Still a Trickle," Library Journal, 95 (February 15, 1970), p. 616.

[3]American Library Association. Office of Library Personnel Resources, Degrees and Certificates Awarded by U.S. Library Education Programs, 1974-1975, (Chicago: 1976), Table 1.

[4]Thomas Childers and Kathlyn Adams, "Recruitment of Minorities," American Libraries, 3 (June 1972), p. 613.

[5]Ibid., p. 617.

[6]Meyer Weinberg, A Chance to Learn: the History of Race and Education in the United States, (NY: Cambridge University Press, 1977), p.1.

[7]S.M. Miller. Breaking the Credentials Barrier, (NY: Ford Foundation, Office of Reports, 1967), p.1.

[8]National Board on Graduate Education. Minority Group Participation in Graduate Education, (Washington, DC: 1976), p. 69.

[9]Ibid., p. 236

[10]Ibid., p. 96

[11]Ibid., pp. 77-87.

[12]E.J. Josey, What Black Librarians are Saying, (Metuchen, NJ: Scarecrow, 1972), p. 109.

[13]American Library Association. Office of Library Personnel Resources, op. cit., Table 3.

[14]National Board on Graduate Education, op. cit., p. 90

[15]Ibid., p. 95.

[16]Ibid., p. 94-5.

[17]I. Bruce Hamilton, Graduate School Programs for Minority/Disadvantaged Students, (Princeton, NJ: Educational Testing Service, 1973), p. 39.

[18]National Board on Graduate Education, op. cit., pp. 100-2.

[19]Ibid., p. 102.

[19]Weinberg, op. cit., p. 264-5.

[20]Ibid., p. 288.

[21]Ibid., p. 273.

[22]Ibid., p. 272.

[23]Ibid., p. 276.

[24]Ibid., p. 277.

[25]Ibid.

[26]National Board on Graduate Education, op. cit., p. 96.

[27]American Library Association. Office of Library Personnel Resources, op. cit., 1973-74, Table 1; 1974-75, Table 1.

[28]Weinberg, op. cit., p. 341.

[29]American Library Association. Office of Library Personnel Resources, op. cit., 1974-1975, Table 3.

[30]Weinberg, op. cit., p. 345.

[31]Ibid., p. 344.

[32]National Board on Higher Education, op. cit., p. 96.

[33]American Library Association, Office of Library Personnel Resources, op. cit., 1973-74, Table 1; 1974-75, Table 1.

[34]Weinberg, op. cit., p. 337.

[35]Ibid., p. 339.

[36]Ibid., p. 338.

[37]National Board on Graduate Education, op.cit., p. 96.

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[39]E.J. Josey and Kenneth L. Peeples, Jr., eds., Opportunities for Minorities in Librarianship, (Metuchen, NJ: Scarecrow, 1977), p. 124.

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[41]American Library Association, Office of Library Personnel Resources, op. cit., 1973-74, Table 1; 1974-75, Table 1.

[42]American Library Association. The ALA Yearbook; A Review of Events 1975, (Chicago: 1976), p. 257.

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[58]Tefko Saracevic, "Information Science Education and Development," UNESCO Bulletin for Libraries: 31, (May-June 1977), p. 134-141.

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[65]Arnulfo D. Trejo, "Modifying Library Education for Ethnic Imperatives," American Libraries: 8 (March 1977), p. 150.

[66]American Library Association. Office of Library Personnel Resources, op. cit., 1973-74, Table 4.

[67]Josey and Peeples, op. cit.

[68]Hamilton, op. cit. p. 69.

[69]Terence Crowley, "Student Admission and Minority Recruitment," in Mary B. Cassata and Herman L. Totten,eds. The Administrative Aspects of Education for Librarianship, (Metuchen, NJ: Scarecrow, 1975), p. 230.

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[73]U.S. Bureau of Labor Statistics, op. cit., p. xii.

[74]Wendell L. Wray, "Library Services for the Poor; Implications for Library Education", Catholic Library World: 48 (March 1976), p. 330.

[75]National Board on Graduate Education, op. cit., p. 107-8.

[76]Sarah R. Reed, 'Federally Funded Training for Librarianship," Library Trends: 24 (July 1975), p. 90.

[77]An exchange of letters to the editor between Gerald Shields of SUNY-Buffalo and Michael Harris of the University of Kentucky shed some light on the problems surrounding the funding of the ALA Minority Scholarship Program. Library Journal: 101 (August 1976), p. 1572 and (December 15, 1976), p. 2522.

[78]"Minorities Manpower Pilot Project," American Libraries: 4 (June 1973) p. 369-70.

[79]See for example Library Journal: 101 (April 15, 1976) p. 985-987; (June 1, 1976) p. 1246-7 and 1249; and, (September 15, 1976) p. 1822.

[80]American Library Association, Office of Library Personnel Resources, op. cit., 1974-75, Table 2.

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